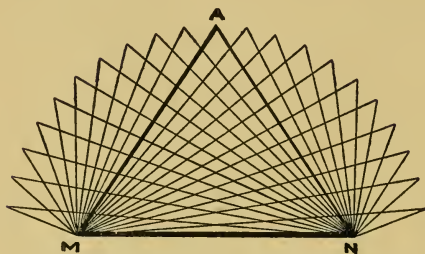


# THE GREAT WORK IN AMERICA



*The Philosophy of Individual Life*

JUNE 1926

Volume II

Number 2

# THE GREAT WORK IN AMERICA

A monthly magazine, published by J. E. Richardson, the first day of every month. This journal co-ordinates the known facts and principles of physical Nature with the demonstrated facts and principles of spiritual Nature; giving to the world an authentic statement of the teachings and findings of the Great School Of Natural Science.

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# THE GREAT WORK IN AMERICA

## CORROBORATIONS OF NATURAL SCIENCE

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In about the year 1888, when the Great School of Natural Science had completed its preliminary preparation for the inauguration of its effort to give to our Occidental world, and through our Western American civilization, its Modern and Scientific "Message Of The Masters", the School of Physical Science, more especially as represented by its European professional representatives, at first ignored the existence of the Great School. Later on, the evidences of a definite source of crystallized scientific knowledge began to evolve and accumulate. Now and then one of the more venturesome and less conventional professors of Physical Science would shock his more orthodox associates with a timid suggestion that the evidences of the great reservoir of exact knowledge of a scientific nature, transcending the generally acknowledged limitations of Physical Science, were increasing so rapidly, and in so many directions, as to deserve some consideration at the hands of his colleagues and associates.

Then, between the years 1897 and 1907—during which the first three volumes of "THE HARMONIC SERIES" of Textbooks of "NATURAL SCIENCE" were published—the Great School had no occasion to feel that it was being ignored by the school of physical science. Indeed, during that period, and even down to the immediate present, the subject of the School of Natural Science, together with its teachings and findings, as presented

to the world through its rapidly increasing literature, has created very widespread interest, not only among leading physical scientists, but likewise among the brainiest thinkers in virtually all the walks of life, but more especially within the fields of religious and philosophic thought and activity.

The writer may, perhaps, be pardoned for the mild wave of gratification that comes to him from the hope that his own personal efforts have contributed, even though but slightly, to the more courteous and friendly attitude now existing in the minds of those who so utterly condemned the teachings and findings of Natural Science in the realms of Spirituality and Psychology less than a score of years ago. It is equally true, however, that, from the purely personal angle, he would have been glad to forego whatever joy (?) he may have derived from the degree and quality of "attentions" so freely and gratuitously showered upon him for his part in helping to keep the subject "before the house" for "further consideration".

In the *Los Angeles Times* of March 7, Magazine Section, appears a most interesting article by Peter Gray Wolf, concerning the civilization built up by the Mayas, in Yucatan, Central America and Mexico. One point to which he refers should have especial interest to seekers for definite knowledge as to the origin of the "Ancient Wisdom Religion", concerning which widely divergent views have existed for many hundreds of years. Mr. Wolf says:

"The downfall of the Maya civilization at the hands of European savages is one of the mournful events of history, second only in tragic interest to the sinking of the continent of Atlantis, that fabled land now buried deep under the ocean. It is asserted by those who have delved into the records of the Mayas and who have also studied the history of Atlantis, that these two lands, Atlantis and Yucatan (which was the seat of the later Maya Empire) were generically unrelated in race, religion, art and commerce. Some assert that Yucatan received its civilization from Atlantis, while others favor the theory that it was the Maya Empire which passed on the torch of culture to Atlantis, whence it spread to Africa, Europe and Asia."

To those who are interested in the subject I desire to call

attention to the following items of definite information bearing directly upon the subject of the foregoing quotation from Mr. Wolf's article:

Some years ago, possibly 18 to 20 years back, an independent archeological expedition uncovered an ancient "Temple" of extensive dimensions in Yucatan. From all the data they were able to gather, leading expert chronologists agreed that a conservative estimate as to the time when this ancient temple was erected could not be less than 25,000 years ago.

Nevertheless, they found a considerable portion of this ancient structure in a state of remarkable preservation. Moreover, they found, buried beneath its walls, many specimens of pottery, sculpture and manufacture, indicating the handiwork of skilled artisans belonging to a civilization that had attained a very high degree of development.

One of the discoveries which elicited profound interest and consideration, was that of a mechanical device so closely resembling one of our modern electrical switch-boards as to indicate very clearly the fact that a knowledge of electricity, even in that far-away time, was fairly well advanced.

Among their collections of value were samples of pottery, distinctly of the Chinese origin, clearly evidencing the fact that the civilization of Yucatan, at that remote date, was commercially in touch with China, as well as other nations and countries covering the Orient and virtually the centers of civilization of the entire earth.

The significance of these facts may be better understood and appreciated when it is known that the continent of Atlantis occupied an area, at present covered by the Atlantic Ocean, with its boundaries almost, if not quite, touching Africa on the Southeast, Europe on the North and East, America on the North and West, South America on the Southwest, and Central America and Mexico on the West. This fact enables us to realize, if we but visualize the map thus pictured, that Atlantis was literally in touch with virtually all the countries of the earth at the time when it went down.

Nothing so far, however, would be conclusive as to the chronology of the civilizations represented by these several

surrounding countries. Whether Atlantis was the "Mother Country" which passed its knowledge and profound learning to these other countries, as her children; or whether Yucatan was the "Mother" and Atlantis one of her "Children", would still remain an open question.

But here are certain other facts which would seem to have some bearing on the problem:

1. The records of the Great School of Natural Science definitely fix the time of the sinking of the continent of Atlantis at between 23,000 and 24,000 years ago.

2. The expert chronologists *estimate* that the ancient Temple in Yucatan was built about 25,000 years ago.

3. The Great School informs us that the sinking of Atlantis destroyed the center of its activities at that time; and that the members, anticipating the catastrophe by several years, were able to carry the records and other important assets of the School into the far-off land of India, and conceal them in a prepared crypt for that purpose.

These items would seem to establish, with a fair degree of certainty, that the continent of Atlantis, at the time of its sinking, was the center of the Great Ancient "School Of The Masters", from which center the commerce, the profound knowledge, the "Wisdom Religion" and the "Philosophy of Natural Science" radiated to every other center of civilization of that time. From that center the "Great School Of The Masters" sent out its emissaries and planted its centers of Spiritual Wisdom in Egypt, Yucatan, Mexico, North America, Europe, the Orient (Asia, China and India), as well as in South America and even in the frozen regions of the North.

In this connection, it is of still deeper significance that Mr. Edward Van der Naillen, of Oakland, California, while looking after some of his mining interests in the Mexican State of Sinaloa, not long ago, is said to have come into a personal acquaintance with one of the Teachers of spiritual wisdom, a great "Healer", as well as profound "Miracle Man" among the *Mayas* who still inhabit that land of their ancient greatness. This man is said to be more than 100 years old, and is revered by his people as one to whom the Spiritual Life is an open book

wherein he sees the records of all their lives, and is able to prophesy, with unerring accuracy, the events of their future. They know him as "Marcel Vega"; and at certain intervals of time he meets with those of his "children" who seek his guidance and help.

That, however, which the world of today will regard as most wonderful, is the fact that his Spiritual Teaching, as far as Mr. Van der Naillen has endeavored to express it, is in essence, identical with the Morality and Spirituality taught by Natural Science. This fact, once more, is a verification of the highest value, that the "Message of the Masters" which the Great School is endeavoring to give to the world through the textbooks of Natural Science (THE HARMONIC SERIES) is, indeed, a message direct from the School itself, though clothed in the garb of simplified modern English, and fully adapted to the vital needs of our scientific western civilization.

Thus it will be observed, that the antiquity of the School, as well as the accuracy of its records and Teachings, is everywhere attested by civilization and men of the highest and most exalted character—coming from sporadic centers, remote from each other in both time and condition, throughout the entire world of humanity and intelligence.

These are a few, out of the many, facts that Natural Science has accumulated and brought to light for the enlightenment of our modern civilization and age. They constitute some of the "Jewels" that Freemasonry has discovered upon the breasts of its Grand Masters, from age to age, as it has raised its initiates from "a dead level to a living perpendicular", at the grave of the Master Builder.

It is suggested that it may be possible for Marcel Vega—the Great Master and "Miracle Man" of the Mayas, to come to California, if such is the wish of the Ancient Masters who watch over him and counsel with him. It is my own profound wish that this suggestion may come true, and that he may be permitted to deliver some parts of his "Message of the Masters" to those of our most exalted Spiritual Intelligences, who would understand and appreciate something of the debt our American people, of all the world, owe to the Great Masters

of every age and every civilization. The fact that he is one of the Great Masters of the Mayan Spiritual Order of Illuminati, would assure him the profound attention and most courteous consideration of every true and loyal American who might be permitted to sit at his feet and receive the benediction of his presence and his sublime Wisdom.

The spirit of archeological discovery that is today everywhere actually delving into the history of humanity throughout the world, is slowly but surely uncovering the pathway of Evolution over which the Great Masters have traveled, and blazed the way for civilization to follow in their footsteps. It is rather remarkable, even to those of us who are familiar with the history, work and discoveries of the Great School, that our modern archeologists should be able to gather so large an amount of evidence, all consistently pointing to the existence of the Great School, as the central source of the great reservoir of Spiritual Knowledge from which the Truth has constantly radiated to the remotest human habitations of earth.

For the purpose of helping to clear the pathway of Truth, let it be known that some 13,000 years prior to the cataclysm that destroyed the civilization of Atlantis, namely, about 37,000 years ago from the present time, a similar continent—the continent of *Lemuria*—went down in the Pacific Ocean, carrying beneath the waves a center of civilization and learning quite as remarkable as that of Atlantis.

And it would seem that it is not the intention of the Great Creative Intelligence that knowledge of these great epochs in human history should be buried in the rubbish of human forgetfulness and ultimately lost to the world. For it is another of the interesting facts that less than a score of years ago, from the depths of the Pacific Ocean—at a point some 300 miles or more South of the Hawaiian Islands—a new island began to rear its head above the waters. Its rise from the deep was so rapid that its highest peak, at the present time, is said to be over 300 feet above the level of the ocean.

More remarkable still, however, is the fact that upon the rocky cliffs thus exposed to our present view, may be seen a number of gigantic human figures, carved in the solid granite,



by sculptors whose minds conceived, and whose hands chipped the granite into artistic designs. Is it not an interesting fact that these designs originated in the minds of mighty men who have slept for 37,000 years, or more, beneath the waves of the majestic Pacific?

The authenticated facts concerning this sunken continent of Lemuria are not yet so numerous as are those concerning the continent of Atlantis; but here is another fact which we should not ignore, namely, that the last official report of our Navy, as to the results of the soundings made by it in the Pacific Ocean, show that the bottom of the Ocean—within the area covered by the continent of Lemuria (as nearly as it is possible to determine at present) has risen from 300 to 2500 feet, making it very necessary that present routes of travel by boat be changed, to avoid disasters which otherwise would result in heavy loss of life.

Assuming the correctness, or approximate correctness of these reports, it seems inevitable, and only a matter of time, when a considerable portion of the "Lost Continent of Lemuria", if not its entire continent, will be "open to inspection" once more. When this time shall come, it is fairly reasonable to assume that the efforts of the archeologists will have largely restored to human knowledge a vast accumulation of authentic information that will throw a brilliant light upon the real pathway of human history.

I hope I may have the privilege of considering this subject more fully, in future issues of our magazine.

Your Elder Brother,

J. E. RICHARDSON, TK.



*From the Valley of the Pines.*

## PINE NEEDLES

JOSEPH A. SADONY

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My dear Friend:

. . . . You have asked me outright to tell you what I think of the "New Thought", and other questions of spiritual teachings. When anyone puts this question to me sincerely, I answer with the same sincerity. I condemn no religion, no teaching that would in the end bring out Truth, though the path may be a long one. If there is any value in the principles of a Philosopher of Experience, they are worth asking for, if the principles were worth the Philosopher seeking them.

When a child of mis-guided "beliefs" comes to me, it is never my purpose to dispel his faith if he is not ready for more light. If an outcast comes to me, I ask him "What will your dinner be?" And until he knows how to ask for his daily bread, I will but give that for which he asks, and no more. He gets that for which his appetite craves. He is not hungry for more.

But if you are hungry and you come to me, I will tell you of my daily menu. And when you think that all cakes and cookies, as well as plain bread, are made from flour, and that there are not more than seven flavors, you will learn why my daily menu of thought is so sweet and simple. There are needed no delicate flavors to coax the appetite.

Today, one cannot enjoy a piece of plain bread among the masses without being laughed at. One cannot be simple and truthful, without fear of being criticized. It is apparent that one must have a silver tongue and a spectacular robe of some brilliant color in order to impress the attention of the masses.

They are getting "bread" and bread only, though it be highly flavored.

I sit peacefully here in my little Valley, like a watcher on a roadside, and watch one group pass who proclaim "We have the Truth. We wear the correct style." And the next moment, another group, holding fast to beliefs just opposite, but give out the same cry. I imagine I hear the inventors of these beliefs, as they sit by my side, laugh at the weak fools who have taken up fanatical ideas as something new, when they are so old, that many times they have appeared and been forgotten again as many times by the world.

I cast no reflection upon any teaching, but I do at the long-drawn methods of teaching without practical application of the principles involved. The simple use of the Lord's Prayer is far better.

I could perhaps astound the world, by using language as music, to put to sleep my listeners, who would wake up afterwards with the remark "What a wonderful rest I have had". But have they received a new purpose, or a new appetite? Or did the sleep but make them forget past shortcomings?

Why should we waste our time analyzing creeds, and becoming engrossed in mental problems, when Nature lays the plan of our growth before us?

I have had arguments and debates with some very keen minds, but within the space of five hours, the mental web which they had spun before me, entangled their feet, their hands, their tongue. They sang their song of acquired knowledge, emptied the reservoir of their memories—and mud remained. They did not live what they preached. They "practiced" it, and it was not natural.

We must all think for ourselves. God has given each an individual compass which directs us to our environments. Therefore we must not follow the directions of our neighbors, or we shall be his servant. But we may ask for information, without taking our eyes from our own compass.

I believe that truth, joy and success go hand in hand. But when I find professed teachers who come from distant lands to teach, and ever seek the almighty dollar, and society for what it can give, then I question whether a true philosopher can think it worth while to mingle with people not his own. Tell

me, are all these "advocates" contented with their philosophies? Are they fathers and mothers? Have they a home? Do they refuse to seek the almighty dollar? Have they loved ones? Are their prayers answered? Have they followers who see to their wants? If not, why not?

A man who invents a wonderful mechanism has confidence in it. Because it is a part of himself. A man who finds a philosophy does not adopt it, for the philosophy adopts him. So, dear friend, we must not be like the man who had a wonderful garden, but who insisted on buying his vegetables from his neighbor. Until one day the neighbor refused to give him any more. Then he was compelled to cultivate his own, and eventually the neighbor could have bought of him, had he so wished, far choicer things. One who has sought for truth as you have done, has it in his own garden.

I have seen much of cults and isms, creeds and beliefs, and have had many talks with leaders in them. And if they have more than I have (and I have so little) why do they come to drink at my fountain?

When God created this human body, He did not fail to enclose within the heart of it, the future designs which make themselves manifest by ambition, morality, and spiritual ideals. But the masses are blind. It would do no good to show them the beautiful landscape ahead, for they can not see it. And so I live in my little Valley, teaching my sons to carry on my work, from their two different points of view, . . . and feed the hungry of heart when I can.

My philosophy is not new. It is but the true inspiration of the prophets of old. I do prophesy things that are to come. And if I am able to do so, I must live in the future in order to bring it back today.

We must listen with patience to the silent voices that so long to teach us, and accept with caution the words of those who, bereft of true inspiration, wield the power of a language that confuses the understanding. Some one has said, "I would rather speak one word of understanding than a thousand flowing words to soothe the ear."

I have attempted to answer your letter.

There are many teachers in this world. Each has a part of truth as understood from his viewpoint. It is the duty of a student to accept only that which is most nutritious to his ideals, that he may not lose many valuable hours, that were better spent in silence or with his loved ones.

If my truths do not appeal to you, then I am sorry that I have expressed them. But if you seek as I have done and found, and try to do as I have done, then the heavens shall be opened unto you. These truths are yours for the asking. They are yours to give away. And if you are a part of Nature (god) then say to yourself, "Let there be no false Gods before me."

Worship according to the ideals of your own soul. Breathe your own breath of Nature, and not that of another. Eat for yourself. See for yourself. Pray for yourself. Then, and only then, are you worthy to wear the crown, the reward from God to man, the soul's inheritance.

[EDITOR'S NOTE: The above is from a letter by Mr. Sadony to a personal friend.—Haldan Thomas.]

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## WHAT SIMPLE COURTESY CAN DO

By EL CAPITAN

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A combination of business and pleasure recently gave me the opportunity to sojourn for a few brief days in that wonderful city of Los Angeles, during the early spring-time. I am glad that, during those few days, I had the opportunity also to meet a number of the *Real Friends* who are continually engaged in "*The Great Work*".

To me, it is always an inspiring experience to find a problem almost solved, with the prospect of its complete solution by the same Constructive Principle that can solve so many of our most difficult problems, if we but apply the Principle in reality, and not so much as if it were only a dream experience.

Let me tell you of one "Honest-to-Goodness" *Demonstration* wherein the Constructive Principle was plainly in evidence, and prove that, without "ifs", "buts" or "thoughts", it surely *pays*, as the following will show:

*The Time*—8 A. M. to 9 A. M. each and every morning.

*The Place*—A cross-section of a busy corner in Los Angeles.

*The Girl*—My wife—also an eye-witness.

#### SYNOPSIS

Each day we procured our breakfast at a restaurant on a corner of a busy cross-section, where traffic criss-crosses in the heart of the city, and the very first morning our vision immediately focused on "a good six-feet of traffic officer", in the center of the cross section of streets referred to. Right in front of me on the table lay the breakfast menu card, but it did not seem to be all important just then, for I was busy concentrating on the traffic "Cop". There he stood, directing traffic, smiling, nodding and waving salutations to dozens of rapidly moving auto vehicles, or their drivers. There were also many other vehicles ready for his signal to move in another direction, but it was the cheerful way he performed his *duty* that enabled me to go without my breakfast and live through the whole day without a grouch, and throughout my entire stay in that city. During all this time I looked forward with much pleasure to the lesson to be learned from the manner in which that officer performed his duty.

Right here I am going to make a request. It is this: Please do not come to the conclusion that the writer is some back country yokel who has rarely seen city traffic or traffic officers on duty. For your conclusion would be entirely wrong, as I have practically spent my entire life in some of the busiest cities of the world, including New York City and London. But it must have been something "most unusual" so quickly to have commanded my attention; and the cause was this: I had come upon an individual who was not only performing his full duty but, in addition thereto, he was reflecting credit upon his department of the great city, also making a host of friends, and spreading the wholesome perfume—"GOOD CHEER". After

watching him several mornings, I decided to secure the direct benefit of one of his genial smiles and, at the same time, get some information concerning the best route to a certain address in Hollywood. He promptly directed me by the best route, and smilingly said: "Good morning". I told him I had been watching several mornings, and it had done my heart a lot of good to observe him performing his duty so cheerfully; for during the previous thirty minutes he had, by actual count, acknowledged no less than ninety salutations from friendly drivers of cars, many of whom made quite sure that they did not miss his response and his smile. Some of the drivers of other vehicles who, of necessity, passed him while his face was turned in another direction, seemed disappointed. They had missed a cheerful smile that, no doubt, helped them to start the day's work (or business) with a little lighter and more joyous inward feeling. Who knows how much that would mean throughout the entire day, as the individual came in contact with his fellows? No doubt hundreds, in some measure, got the indirect benefit of that traffic officer's smile—and note in this connection, that it was *while he was enforcing the law*. Note also the fact that he did not lose the opportunity of spreading good cheer among all who passed him.

Many of us might feel that we would have to wait until we were off duty, before we could "*live the life*", and perform constructive deeds of our own accord. We so often fail to grasp the ever-present opportunity of demonstrating many beautiful phases of the constructive principle in action, and make it a living part of our daily existence here and now on this mundane plane.

• During the few minutes conversation with the traffic officer I saw one passing motorist give him an apple. He stuffed it into his coat pocket. Another gave him a cigar, and after I had reached the near sidewalk I looked back and observed that he was directing traffic while he held a beautiful rose in his hand. Note the interesting fact that he was enforcing the law with the aid of a rose. I noted then that it had not been necessary for him to use his whistle of authority once, during our entertainment of several mornings in succession. It had not

been necessary for him to be "hard-boiled" in order to get the best results.

Before traveling on my way I made some inquiries unknown to the officer and learned that he had, in a local store, a special place where each day he accumulated the many little tokens of friendship and remembrance given him, until he went off duty; and I could not imagine him going home with a grouch, or thinking the town was full of hate. No, I do not know that officer's name, nor his political affiliations, if any. Neither do I know whether he is Jew or Gentile, Protestant or Catholic. What I am sure of, however, is the fact that while in the performance of his duty, he is also doing a good work, a *constructive work*; and his pay is in the form of an endless chain of splendid dividends.

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Last night my little boy  
Confessed to me  
Some childish wrong,  
And, kneeling at my knee,  
He prayed with tears:  
"Dear God, make me a man  
Like Daddy, wise and strong.  
I know you can."

Then while he slept  
I knelt beside his bed;  
Confessed my sins  
And prayed with low-bowed head:  
"Oh God, make me a child  
Like my child here—  
Pure, guileless, trusting Thee  
With faith sincere."

ARTHUR E. COWLEY.



## DESIRE IN RELATION TO HEALTH

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By THE HOLLYWOOD COUNCIL

What is Desire?

"DESIRE is the Receptive Principle of Intelligence"—  
"Representing the soul's fundamental search for satisfaction."

The progress of Intelligence through the successive Kingdoms of Nature, reveals the fact that "One increasing purpose runs". This purpose manifests an evident design on the part of Intelligence for the expression of itself. There can be no expression save by means of a channel or vehicle. So, Intelligence, which has reached the human Kingdom individualizes itself through the Self-Conscious unit, Soul—"the intelligent entity, ego or essential being". Soul having a specialized function to perform is fashioned for that particular purpose by being invested with faculties or capacities and powers; the Voluntary and the Involuntary Attributes, among which is primarily—DESIRE—an inherent, intrinsic characteristic or element of Soul, without which Soul is not.

Desire receives and holds in potency all the evolutionary process within the evolving Intelligence. It is in Desire that all latency or evolutionary possibility of Soul lies.

"Desire is the mainspring in the human mechanism, the impelling force that moves us to accomplishment." It is the realm from which Soul receives its impetus for action and self-expression. Hence Desire constitutes the background or impelling source of all appetite, passion, emotion and impulse, which are only so many forms or phases of activity, by means of which Desire secures expression. Whatever man thinks or does is either a Voluntary or an Involuntary response to some desire arising within his own Soul. Desire, therefore, is a conglomerate mass of *inner urge*; the residue of Intelligence, as it were; the potentialities within the Life Elements maintained through the evolving process. Constituting the foundation and basis for all future development and growth of the Soul, as well as the principle of suggestive influence for disintegration

and destruction. Experience is an exact and definite answer and response to the urge of Desire. So we find Desire is that impelling force within the Soul which provides man with his daily task in "living the life".

What is the function of Desire in relation to Health?

Desire is without discrimination or selection; in itself it is neither Constructive nor Destructive; being simply a receiving station for Consciousness, of all that makes an appeal through either the physical or the spiritual sense. It furnishes Soul with material for either an Automatic, Involuntary, or a Conscious, Independent and Voluntary recognition and response.

The impression of appetite, passion, emotion, impulse upon the Consciousness calls *attention* of Soul to the clamor of Desire for satisfaction. Since man "always *acts* in accordance with the strongest desire", it behooves thinking Intelligence to be *aware* of the nature of the forces that are impelling him to action. *Responsibility* rests with the Intelligent Soul of the Individual *alone* as to what will be done with Desire at any time. Shall it be checked, diverted, deflected, directed, or allowed full sway? Here lies the Moral aspect of the question; because man is constituted a Moral Responsible being, with a Moral Obligation to Nature and a Personal Responsibility to discharge the same thereto—for the *right use* of his faculties or capacities and powers.

He is endowed with a Free and Independent Will and the Power of Independent *Choice*, with which to command any certain end, upon which all Constructive results of action depend.

Soul is flooded with desires, as it were; countless numbers arising within the Soul at the same time; but as only one thing can be done at any one time, logically Soul must *choose* which Desire shall be satisfied or gratified. Just here lies the crux of the question from the standpoint of Morals and Health. "Desire is based upon the Soul's primary and inherent craving for realization", which is a state or condition of fulfillment. As the desires arising in the Soul are "of a diverse and conflicting nature", including urge of the physical, spiritual and psychical realms, for "realization", the duty, Moral Responsibility and

the task of *choice* is the *fixed* obligation of Individual Intelligence.

## DESIRE

There are several possible ways of dealing with Desire, including both Constructive and Destructive methods; obviously Health depends upon and results from the Constructive only.

Nature has placed upon man, together with his original endowment, the "inevitable necessity" that he should exercise his *powers* through Attention, the Wakeful, Watchful Consciousness, that his Intelligence may function toward the ideal of his highest Desires.

## METHOD

1. The most primitive, material, automatic involuntary response and satisfaction of desires, without reason or thought of consequences. In this case the results upon the individual of gratifying desire may be either Constructive or Destructive, depending upon the Moral status of the Individual.

2. The purely material, sensual point of view, where man reasons, or rather *sophisticates* himself that because an impulse or desire is "natural", it is therefore right and perfectly proper and legitimate to indulge the same to any extent he may wish. This being a distinctly selfish attitude of mind and soul, is a destructive use of desire and the effect upon the individual is degrading and destructive..

3. The Puritanical, ascetic idea of *repression*—"Thou shalt not", without rhyme or reason—"desire is natural therefore evil" and belonging to the "lower self" must be absolutely repressed and allowed no form of expression; than which there is no more harmful, destructive process to the whole being; storing up "complexes" of un-used, un-expressed, therefore mis-directed physical, spiritual and psychical force and energy, which sometime will manifest as resistance, disturbed equilibrium and disease.

4. The Oriental idea of extinction; to reach "Nirvana one must kill out desire". This, perhaps, means to them, that all

desires must be made to conform to one *dominating* desire for the individual soul to become one in Consciousness with the Great Spiritual Principle of Being. However, it is not possible to "kill desire", for then soul would not be soul.

5. The *Right Use of Desire*, by means of Choice, under guidance and direction of a free and Independent Will, that all energies of being may be *conserved* for the fundamental, moral purpose of enduring satisfactions and achievements. Desire deflected, thwarted, defeated, "turns and rends" the individual organism, through some form of inharmony and crippled development.

Careful thought and analysis of the subject indicates to us the purpose of Nature in placing the *responsibility* upon man himself of "working out his own salvation".

Each and every appetite, passion, emotion and impulse arising within the Soul, should be scrutinized with utmost Attention, because all potentialities of highest development are carried therein. But as they appear, should always be subject to the guidance of Intuition and Reason, thus *directed* and *utilized* to conserve the Constructive purpose to noble ends of manhood and womanhood.

*Desire* recognized and utilized as an essential, intrinsic Principle and element in the evolutionary effort of Intelligence, under the daily guidance and discipline of Self-Control, for the up-building of human character, is the only process and method which wholly *satisfies* the "requirements of the Constructive Principle in Nature", which alone builds for enduring equilibrium, harmony and Health.

"He who ruleth himself is greater than he who taketh a city."

## WHAT IS HABIT?

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Here are a few of the many answers from our readers, to this most important problem:

1. *Habit* is the Soul's automatic response—physical, spiritual or psychical—to that which has become established through repetition. (G. W.)

2. *Habit* is any *individual* expression which, because of frequent repetition, has become involuntary, automatic, and is destructive. (E. A. W. H.)

3. *Habit* is the automatic reproduction or response of a subconscious record of a past experience, initiated by an extraneous impulse, or by a desire of the soul. (A. E. P.)

4. *Habit* is an action started by the consent of the intelligent Soul and repeated over and over again until it seems to be an automatic action. (B. R. P.)

5. *Habit* is repetition of deeds until they become automatic (which is mostly things you hanker for—but your Maw says ain't good for you). Our "Nut".

6. *Habit* is a conscious or unconscious impulse or intent of the Soul, repeatedly sent out along certain lines of thought and action, until it thus becomes a dominant power at the basis of character. (A. B.)

7. *Habit* is the result of repeated experiences that have a tendency to destroy the independent power of the Will. It is destructive in essence. The remedy is Self-Control.

8. *Habit* is that principle in nature which impels correspondence of vibratory activity in an individual entity and causes such activity to become easier through repetition. (A. C. N.)

9. *Habit* is the subjection and surrender of an intelligence to the domination of one's appetites, passions, emotions, or desires, with a corresponding loss of the power of Self-Control. (C. G. R.)

10. *Habit* is the Will's inertia. (I. B.)

11. *Habit* is the result of repeated action, conscious or unconscious, destructive or constructive, and observable on all

planes. It is the basis of all education and morality. Habit that is the result of consciously willed constructive action is the basis of all progress and development. (A. B.)

12. *Habit* is an established rut, or line of thought, in the mind, due to frequent repetitions of acts performed, which impel us to follow the path of least resistance in everything we do without the conscious impulse of our active Will—Volition. (G. P. B.)

13. *Habit* is a cultivated characteristic implanted in the subconscious self, longing for conscious expression and satisfaction. (H. L.)

These definitions do not seem to me to average up quite to the standard set last month on "*Humility*". I hope, however, you will all receive benefit from the very fact that you have not done your best work.

The one most vital element of "Habit" is the one which seems to have evaded all who tried to define the term. I refer to the question as to whether a "Habit" may ever be *constructive*. Take note of this fact: Whatever destroys the independent power of the Will is *destructive* to the individual. With that fact in mind, note the School's definition, which is as follows:

"Habit is the *result* of the *repetition* of an *indulgence*, until the *desire* for the *indulgence* overcomes the *willingness* to *withstand* it, and the individual becomes a *victim* of his own *Self-Indulgence*."

From this definition it will be observed that there can be no *good* Habits, just because *any* "Habit" overcomes the power of the Will to control it. Self-Indulgence overcomes the power of Will, and thus the individual becomes a *subject* to Self-Indulgence. But Self-Indulgence is a subjective process, and therefore destructive to the individual.

I believe you will find the article by my Assistant Editor, Noneta Richardson, elsewhere in this number, most illuminating and valuable in this connection. Read it carefully, and then subject yourself to a severe examination to ascertain whether or not you are a victim of Self-Indulgence in any direction. If so, proceed at once to "Master it". No one can

ever be a Master so long as he is a subject of *uncontrolled desires*.

Your next problem will be: "*Differentiate between Courage and 'Nerve'.*"

Your Elder Brother,

TK.

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## PERSONAL EFFORT AND PERSONAL RESPONSIBILITY

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By PAUL F. LANGWORTHY

About the middle of December, 1925, there was held in Los Angeles, Calif., a convention of the "*Portland Cement Manufacturers*" of the great Southwest, at which several hundred representatives were present. These were all strong, active, virile and progressive business men.

At one of the numerous functions arranged for their benefit, it so happened that one of our fellow students was called upon for a brief talk. His response, I believe, will be of interest and possible benefit to some, if not all, of our readers.

Let me make clear, however, the position of the School concerning such efforts as these on the part of our students to apply the principles of actual life, taught by the School, to special situations, and distinct classes of humanity.

This student and friend was talking to an audience of business men who measure values, very largely, in money, in dollars and cents. Naturally, his endeavor was to reach their interest and sympathy for correct principles along the lines most familiar to them, namely, the lines of their own business.

He first declares the great, broad fundamental principle of life embodied in the *Law of Compensation*, and he makes the matter very clear. Then he endeavors to apply the same general principle to the development of right relations in their business. In so doing, however, he finds himself confronted by the fact that his audience understands "compensation" only in money values. Therefore, when he declares the fundamental

principle as follows: "By the fundamental law of the universe you will be compensated for every effort you make, in just the proportion of your effort",—he knows that every one of his audience is *thinking* about his *salary*.

And the speaker must also have known at the time, that there were men in his audience, not a few of them either, who would say to him boldly (if they had the chance), "I have *proven* the fallacy of your statement; for I have done exactly what you recommend for the last number of years, and my salary has not been increased one dollar in all that time. In truth, during the years of my association with the business, I have seen men of no ability passed over my head to positions with salaries double my own, and for no other reason than the fact that they were either relatives of prominent officials in the firm, or because they had influence with certain individuals whom the company desired to have as friends. In other words, '*politics in business*' is the key to promotion—viewed from my observation and personal experience."

The speaker, had time and other considerations permitted, might have answered this by the simple explanation that the "compensation" he was talking about was not "salaries" alone, nor "money" in any form. In truth, the compensation is far more often "in equivalent" than "in kind". Under right economic conditions, even *money* compensations are measured by the same rule; but the other compensations, those he receives "in equivalent" instead of in money, are those which make up the large measure of every man's compensations. This is a subject that needs elaboration.

My chief purpose in giving this address to our readers is to impress them with the fact that, when rightly understood, the fundamental principles of life, as taught by the School, are applicable to all phases of life and its activities; and that if the student will but keep his attention alert, he will find many opportunities to drop a word of wisdom here and there that may help to spread the knowledge of Truth even into the world of business, where it is so much needed but so little in demand.

Here is the address. Take it for what it may be worth to



you, and remember that its author is but a beginner in the School and its educational Work:

EDITOR-IN-CHIEF.

"To begin with we must have organization. No nation, state, city, family or business can long endure without organization.

In a business organization each employee, or each person has certain specific work to do. On each falls the responsibility of executing the work with which he is charged.

Those among the employees who learn to do their work efficiently and produce more than the minimum expected of them, and carry out the spirit of their instructions, as well as execute their work, are they who prove their ability to assume greater responsibilities, and are the ones who are eventually promoted to better positions and better compensation.

In the analysis of *Personal Responsibility* and *Personal Effort* we cannot carry our investigation very far until every human asks the question: "What is the compensation I will receive for assuming responsibility and exerting personal effort?" And every person has the right to ask that question.

In formulating the reply let us first consider some of the many phases and ramifications of compensation. Physical science has definitely established the fact that there is in nature a law of compensation, which is sometimes called the "Fundamental Law of Substance". Your own chemists in your laboratories will tell you about it.

To illustrate: Let us suppose you have an automobile which weighs 2000 pounds, and equipped with a fifty horsepower motor, whose maximum speed is sixty miles per hour. Now for reasons of your own you desire to increase the speed of your automobile to seventy-five miles per hour. To accomplish the desired results you equip your automobile with a sixty horsepower motor and you are able to attain the greater speed. But nature's law of compensation has been satisfied because you have paid for the greater speed with additional *power*.

There is another way in which the greater speed could be accomplished: Suppose you reduced the weight or volume of your automobile from 2000 pounds to, let us say, 1200 pounds.

Then your fifty horsepower motor would give you the desired speed, other things being equal. In this case also the Law of Compensation has been satisfied. But in both cases you have paid for your additional speed by meeting the demand of one of the fundamental laws of nature.

Further analysis and investigation reveal the fact that *in its* relation to physical nature it is purely a law of "mechanics".

It has to do with physical energy, physical power, physical motion and physical speed. It has to do with the primary triad of nature which is Substance, Motion and Number. But all of this simply establishes the fact that there is in nature a definite, specific, universal and immutable law of compensation.

Nature demands full compensation for everything she gives. She exacts full payment under all conditions. She demands her pay and what she demands she collects.

"Whatsoever a man soweth that shall he also reap", as spoken by the Nazarene, is a definite statement regarding the law of compensation applicable to any phase of human activities, physical, spiritual or moral. Some of us know from personal experience that if we drink a quart of "bootleg" at night we will get up the next morning (if the "bootleg" is not too bad) with a headache. Here again the law of compensation is operating.

Now some may say that if nature demands her pay in such uncompromising terms she is unjust. Suppose an innocent and ignorant babe creeps along the floor and places its hands upon a hot stove. The resultant burns are cruel and unjust.

But let us see—the fire which burned the child's hands, when intelligently handled and applied will cook the child's food and keep its body warm and lend itself to the health and comfort of the child. And right there is the crux of the whole answer.

When intelligently handled and understood and applied, there is no danger in fire, only good. But the crux of the whole matter is to rightly understand and intelligently apply.

Now let us go back to our question—"What will be my compensation for assuming responsibilities and exerting per-

sonal effort?" The answer is this—By the fundamental law of the universe you will be compensated for every effort you make in just the proportion of your effort. The ratio is an exact balance.

— My reason for calling to your attention this law of compensation is that men everywhere seem to pay no heed, do not understand, nor intelligently apply it to their daily lives. In many cases they act much like the innocent and ignorant babe.

But nature's laws are always consistent—a man may unconsciously intelligently apply the law of compensation to his life and reap the benefits thereby; but most men, because they know nothing of the law, nor its application, are continually being checkmated in their efforts because they have not met nature's demands.

How much better it would be if the successful business man knew and intelligently and consciously applied the law of compensation.

In this again we see the absolute justice of nature's laws, for though a man unconsciously applies the law he receives the benefits, but how much greater are those benefits when consciously and intelligently applied.

We are now on the brink of entering a new year. It will be a busy business year for every man in this room. In a few days, perhaps, some of you men will make New Year resolutions, and will firmly resolve to carry on your work to the very best of your ability. No doubt everyone of you is thinking, planning and working to increase your income. By a peculiar turn the human mind visions the desired result without recognizing the method by which to obtain the result.

Many of you are wishing to know the secret of success. Very well, I will tell you. There is no secret of success. But if you want to increase your compensation, let us reverse the ordinary vision of the human mind and see the method instead of the desired result. You are all associated with one of the great industries of the great Southwest. You have a definite thing to accomplish, the manufacture and sale of a certain product. The method to accomplish this result is for each diligently to apply himself to his own task, study his own work,

and increase his own individual capacity and efficiency.

As you increase your own individual capacity, and intelligently and consistently apply your increased effort, by the absolute and immutable law of compensation you will increase your rewards, other things being equal.

But the main point is that you cannot increase your income until you have first increased your individual capacity, because nature demands her pay, and what she demands she collects. We are all but pawns when it comes to nature's just and equitable laws; none may escape, and it is only as we align ourselves with and intelligently apply her laws to our own individual lives that we can receive greater compensation.

And so it is a case of personal effort. It seems one of the most difficult things in the world to do is to exert personal effort; particularly so when the individual does not understand the law of compensation. We all seem prone to live our lives and spend our time and energy chasing the illusions of the mind in a search for happiness. It is not my intention to state, even by inference, that man is lazy, but I will unhesitatingly state that man does spend much of his time and energy chasing the whims of his mind, evidently thinking he will eventually find health, wealth and happiness at the mythical end of the rainbow, so to speak.

We all know that wealth and happiness are not to be found, but must be earned. They are present at the elbow of every man, whispering loud enough so that his consciousness can hear and register—*happiness and wealth must be earned by personal effort.*

And you ask the question—"How can I earn my wealth and happiness?" The answer is by applying your energy to your work, increase your efficiency and develop your capacity for greater effort.

Someone has said genius is only another name for the capacity for *hard work*, which is not altogether a bad definition. And so, if you are going to work for a firm, in heaven's name work. Turn a deaf ear to the employee who complains because the work is hard. The complaining employee is the one who is always discharged first; they are the ones who are

continually looking for a job. So I repeat, increase your capacity and efficiency by increasing your personal effort.

If a practical modern were to write the Lord's prayer it would read something like this: *Give us this day our daily work and we will earn our daily bread.*

Every successful business man you know who has reached the top, or nearly the top of the business ladder, and who has reached that position by the perseverance of his own efforts, has paid the price and consciously, or unconsciously, complied definitely with the law of compensation.

In closing, allow me to briefly summarize: The specific task of each and every man is so to increase his individual capacity and efficiency by his own individual effort, and the fundamental law of nature will see that his reward is sure. It cannot be otherwise, for though nature demands her pay, her rewards are just as sure as her demands.

Now let me leave this exalted thought in your minds. "In the great eternal march of destiny what I have earned is mine, nor time, nor tide, nor men, nor gods can take my own from me."

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## WHAT IS YOUR HABIT?

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"I have none", I hear you say. But wait—

Perhaps you call it an idiosyncrasy, or mayhap a peculiarity. Very well; but it seems very likely that you have one; otherwise you scarcely would be human. Most of us possess, in some measure or degree, an unconscious peculiarity, idiosyncrasy or habit which appears insignificant, trivial and harmless. But, have you paused long enough in your onward rush to find yours? Have you ever become sufficiently conscious of yourself to locate the will-o'-the-wisp? Have you studied its effects on yourself? Have you determined the real meaning of the idiosyncrasy, peculiarity or habit?

As we look about and study the unconscious habits of our friends and associates, we find many which are highly ludicrous, and which call forth hearty laughs. Try it some time.

I have a friend who, for several years has had a peculiar routine for dusting the furniture of her parlor. Each article is dusted in regular order—first the parlor table, then the piano, then the mantelpiece, etc. While visiting at her home one summer, I noticed this peculiarity and said to her:

“Mae, why do you always dust the furniture in that particular order?”

She answered: “Why, really, I don’t know. Just habit, I guess. But I’ve done it for the last four years in this order, and I find that when I do it differently it makes me uncomfortable for the rest of the day, or until I go back and do it in this order.”

She laughed about it and went on to tell me that one day recently she had completed her morning work and sat down to do some mending. But a restless, uncomfortable feeling took possession of her and made it difficult for her to remain quiet. She couldn’t understand the feeling and had no idea to what it was due; but she wandered about the house, from one thing to another, trying to find the cause and relieve her mind. This restlessness kept gnawing at her until she dusted the parlor next morning. Presently, as she started on the table, the disquiet suddenly left her, and it flashed into her mind that the previous day she had been interrupted in her work and had left the table to be dusted last, instead of first. She realized then that this deviation from rule and divergence from habit had caused her all that mental disquietude and unrest.

She said she felt perfectly idiotic when the thing occurred to her, for she never realized what a habit she had formed. The idiosyncrasy unconsciously had developed into a habit.

I know of a literary woman of known repute, who declared she could not think without a pencil in her hand. This was literally true. She never undertook any writing whatsoever, and never made an effort to do deep thinking until first she had placed a pencil in her right hand and assumed a position for writing. When asked why this was, she frankly answered she did not know. It was just something that had grown unconsciously until it had become a habit. It amused her, yet she could not get away from it—or did not try.

Now, would you say that a pencil in the hand is necessarily related to the mind of the individual?

A gentleman friend of mine never leaves the house to take a car unless he has an unlighted cigar in his mouth. Whenever I see him with this adornment protruding from his mouth, I know that he is on his way to board a car for somewhere. He seldom smokes at any other time. When questioned, he invariably answers that he has no reason for it. He does it unconsciously. "But somehow, I just feel lost if I haven't my cigar in my mouth. I guess it must help me to remember that I am to get a car."

Just what relation an unlighted cigar has to the "lost" feeling, or a street car, I haven't been able to understand—as yet.

My mother tells of a woman who frequently visited at her home when she was a girl. The woman always wore a gingham apron and usually kept it on when she made informal calls. Whenever she came to the house and was invited to have a seat, she would decide on a particular chair, then gather up her apron into a wad and swipe off the chair with it, to remove the imaginary dust. Apparently it was done unconsciously, yet it was the joke of the neighborhood that Mrs. H. had to dust every chair she sat on, before she could sit comfortably in it. You can imagine the embarrassment of her hostess!

Then, there is the public speaker who cannot deliver a speech unless a pitcher of ice water stands on a nearby table. He never drinks the water, but it affords him mental stimulation, and a ready flow of ideas. And the famous singer who cannot emit a tone unless half a lemon lies within reach, although he never thinks of using it. And, too, there is the well-known judge who never comes from a courtroom after trying a case without having a glass of lemonade brought to him—with *three* straws in it. If there were any more or any less than the sacred *three*, the lemonade was not right and he would not drink it. He said it did not taste good.

A friend tells of an unusual peculiarity of an old chaplain who conducted Sunday services at the college chapel. The pious old man was famous for his beautiful and inspiring prayers and his wonderful flow of words. It was noted, however,



that whenever these prayers were made, he assumed a position at the left side of the altar and crossed his right leg back of the left. It was also noted that when the chaplain was asked to pray outside the chapel, his usual flow of words came very haltingly, and the inspiring vim and vigor of his prayers were absent.

One day a dear friend of the old man called his attention to the matter. With apparent surprise, and a broad smile of enlightenment on his kind face, he replied that he, too, had noticed this in himself but never had tried to explain the peculiarity. With his friend's question, however, a flood of light had come. He realized that the habit of standing to the left of the altar, with his right leg crossed back of his left, had become so fixed as a part of the prayerful attitude that he could not comfortably and freely pray unless that attitude was assumed. He laughingly said he guessed the altar and the crossed legs constituted his inspiration. But as long as my friend was in college the odd habit was never broken, and the dear old man continued to be influenced and inspired by it in his prayers.

Just what relation the old professor's crossed legs and the location of the altar had to himself—and God—is a psychological problem I've never been able to solve. Suppose you try it.

I remember my dear father who wore *distance* glasses with silver mountings which fitted behind his ears. Many were the times the children had to flit about the house in search of these glasses when father was ready to settle down for his evening of reading. And when they were finally located in some corner of the house, they were put on and shifted up until they rested on top of his head. Then would he quietly settle down in his arm chair, to lose himself in his reading. It always puzzled me to know just why it was that father had to have these *distance* glasses carefully ensconced on top of his head before he could read in comfort. It was one of the great mysteries of my childhood. And to this day I have not solved the riddle.

Perhaps you have a husband who must needs have his unlighted pipe in his mouth before he can visit with you in the evening. Or, possibly he may be the individual who cannot



begin his daily work at the office until he has placed a tooth-pick in his mouth, or cannot use the telephone without having a paper pad and pencil on hand, with which to work out artistic designs which float through the vacuum of his mind.

Maybe your husband has a wife who cannot be comfortable unless she puts the left shoe on first in the morning. Or, his wife may be she who cannot play the piano without first locating a wad of gum in her mouth. Then again, possibly he is the husband of a wife who never begins the day happily except by sending a cutting word or a biting hint across the breakfast table. And, it is possible you are the wife whose husband has become a habit to her? At any rate, is not yours the husband of a wife who possesses some little ridiculous or humorous peculiarity, idiosyncrasy, or habit? Think about it!

An unconscious peculiarity or idiosyncrasy is a habit, and has its definite psychological aspect. Have you ever thought of that? A habit is the result of the *repetition* of an indulgence until the *desire* for the indulgence overcomes the *willingness* to withstand it, and the individual becomes a *victim* to the indulgence.

Take my friend with her dusting. She indulged herself in the established routine of dusting her furniture, and repeated the indulgence day after day, until the desire for the indulgence of this routine overcame her willingness to withstand the desire; and she became an unconscious victim of her indulgence.

When any act becomes a habit, this means that the individual has become a *victim* to it. This also means that he no longer uses his Will Power to control it. He becomes a slave to his desire for the indulgence to the extent that he becomes dependent instead of independent. Take the inveterate smoker. He first takes a smoke to test himself. He enjoys the resulting sensation, and takes another. In his enjoyment he repeats the act. This is continued, and soon he discovers that he has developed a *desire* for smoking. That desire becomes so strong that it overpowers his *willingness* to withstand it. He loses the ability to exert his Will Power and control the desire. He just becomes a victim to smoking—an habitual smoker.

Constant indulgence in any one particular thing works a

groove, or rut, as it were, in the character and mind of the individual and leads him to follow, unconsciously it may be, in this groove or rut. The longer he persists, the deeper the rut becomes, and with each repetition it becomes more difficult for his Will Power to exert itself and pull him out. The rut becomes so deep, and the effort to get out so difficult, that he loses the desire to exert the necessary effort to relieve himself and get out. His Will Power *dies*!

Every time a habit (idiosyncrasy or peculiarity) is repeated, the powers of resistance are weakened and the Will Power lessened. It means that the individual fails to exert the positive side of his nature, and he begins to travel the downhill road of moral and degenerate weakness. He no longer is Master of himself.

Perhaps you are already asking: But wherein is the destructiveness of these trivial habits?

The danger of these so-called trivial habits is in the fact that they form the basis of larger habits. They establish the cornerstone upon which are built larger habits. They unconsciously lead the way from indifferent, inconsequential conditions, to positive, destructive conditions.

The little unconscious habit of putting on the left shoe first in the morning is, in itself, a mere peccadillo. Yet, it has its psychological aspect in this—that every time the left shoe is put on first, in preference to the right, the *desire* to do that act in that manner becomes stronger. As the desire grows stronger, the Will to resist that desire becomes lessened and weakened. As the Will becomes weakened and lessened, its power is decreased; and when the power is decreased it no longer retains the strength and force to manifest and exert itself in the bigger things of life; and, when the bigger habits begin to form the Will Power is not sufficient to withstand them and the individual falls a victim to destructive habits.

So, it is clear that your little, inconsequential, trivial and ludicrous habits, peculiarities and idiosyncrasies of today are slowly but surely unfitting you to cope with, and to withstand the greater habits, peculiarities and idiosyncrasies of tomor-

row, and they are inevitably making you weaker mentally and in your powers of resistance.

Some of us have habits of speech. Many have unconscious peculiarities of manner. Others have idiosyncrasies of thought. Still others have unconscious traits of character. Men have mental singularities. Women have unconscious moral customs. Everyone of these is but a manifestation of the psychological attitude of the individual. And, as he repeats it from day to day, it becomes a habit. It weakens his Will and renders him a victim of Self.

All habits are destructive. They lead adown the path of mental life.

Now! Have you located yours? Have you put your mental finger on it?

If you have not, search further. If you have, master it!

“A Habit is a cable; we weave a thread of it

Every day, until it soon becomes

So strong, we will not break it.”

NONETA RICHARDSON.

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## THE QUESTION BOX

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Simply that my readers may obtain some slight idea as to the manifold embarrassments that beset me, I am going to quote a few paragraphs from a very interesting and lengthy letter from a physician of some prominence, who—in a charming spirit of real humility—has asked me a number of questions, among which are these:

1. “I am contemplating a post-graduate course with the discoverer of Bio-Dynamo-Chromatic System of Diagnostics and Treatment of Diseases. He diagnoses by the different lights he combines for that purpose. He claims he can diagnose syphilis, gonorrhea, T. B., and a long list of human ailments, without guess-work. The question is: can he do it? I want to do right; and this means that I want to do the very best I can for my patients. I want to know that my diagnoses

are absolutely correct and can be made by strictly physical means, and by ordinary physicians.

2. I also want to know about *Auto-Hemic* Therapy; also *Autogenous* Therapy. Are they of any value? A Dr. D. H. is the physician who wants to instruct me in these courses. He claims he is doing fine work and getting results. He tells me he has been using the Bio-Dynamo-Chromatic System of diagnosis for 8 or 9 years, and would not be without it at all. He claims that he is getting better results with Auto-Hemic and Autogenous Therapy in some diseases than is possible by Osteopathy; and that I will not regret the money I spend with him. He has practiced 25 years. Please give me your best information and guidance in this matter; for I would not like to spend a lot of money for nothing.

3. I have had a patient, a married lady, who hears all kinds of talk. She talks out loud, and her husband tells me that, at times, she is simply terrible. She breaks dishes, swears like a pirate, and does all manner of destructive things, such as taking a knife and cutting the table and other furniture to pieces. She does not sleep at night, and her husband tells me it is impossible for him to obtain any rest at all. I think she must be obsessed. Is this a case of "Subjective Insanity"? Would you advise me to give her *asafetida*, as you suggest in your magazine articles? If so, how would you administer it?

4. I have another case, that of a man, with a sore on his lower lip and a good sized lump under his maxilla. The sore on his lip has been there for 18 years, and was caused—while he was yet a young man—by pinching off a wart. The lump under the maxilla, however, did not appear until about 3 or 4 months ago. The sore on the lip looks raw, and is quite painful at times. What could I do for him? He has spent a large amount of money on all kinds of specialists—over \$2000 last year alone—without getting any benefits. I do not know whether his case is one of cancer or not; so, what would you suggest for me to do to cure him—if he is curable?

I am not a regular physician, but an Osteopath; and while an Osteopath can give drugs, in this state, I do not prescribe drugs because I do not know what the medicine would do.

Now, please tell me how I could get the information I desire to use in the cure of suffering humanity—and how to treat these various cases with the proper medicines. Or, will all that come, later on, in the Course of Study I am now taking in the Great Work?”

The foregoing is but a part of the letter from which I have quoted, and there are several additional questions—mainly concerning the treatment and cure of disease—the correct answers to which would call for the combined knowledge of all the various schools of medicine—and then some.

I know that this splendid man is in deadly earnest. He has proven, by his own experience and practice, that the school of medicine wherein he obtained his degree, and his right to practice upon his fellows, only skims the outer surface of things in its curriculum of instruction, and leaves the “graduate” to his own resources and devices, in the vital matter of learning how to diagnose and treat disease, with any assurance whatsoever of success.

My heart aches, not alone for this fine Soul, but for thousands upon thousands of other good men—from virtually all the other schools of medicine throughout the land—who complete their various college courses, obtain their degree of “M. D.”, or “D. O.”, or whatsoever else expresses the particular School of Therapeutics wherein they took their degree. Thereupon they go forth to do battle with the great monster, “Disease”, only to find themselves virtually unarmed and helpless. They are cast upon the great desert of human suffering, without chart or compass, to find their way to some haven of rest—and it is only the few who ever find it. This young physician expresses the predicament in which virtually every young and conscientious physician finds himself the day after he locates and hangs out his professional “shingle”. The first old lady who comes into his office, carrying a goiter the size of a 50-pound watermelon, scares him stiff. From that day he begins his real schooling, only to find that his degree has done nothing for him other than to prove his utter unfitness to do the work he has chosen.

There are some things I could tell this young physician

that might be of help to him if he could receive them without being hurt or humiliated. But I could not deliver such a message through the pages of our magazine. Only in the event we two could sit down together, secure against the obtrusion of the public, and open our hearts to each other without reservations, would we be able to talk freely or derive benefit from the effort.

If such a time should ever come, I would esteem it a privilege to meet my friend and give him the benefit, if any, of such knowledge as I have gained upon the specific subjects of interest to him. In the meantime, I feel certain that he will absolve me from all blame, and still hold me as his "Friend and Brother".

QUESTION: Please elucidate the relationship between Theosophy and the Harmonic Philosophy of the Great School.

ANSWER: Some 15 years ago, Dr. J. D. Buck, who had been one of the foremost Theosophists for many years, devoted an entire volume to that subject. Even then he did not cover the subject completely. The title of his book is "MODERN WORLD MOVEMENTS". It has been out of print for a number of years; but I have little doubt that you would be able to secure a copy, second-hand, by placing an order for it with some good second-hand book-store. I am suggesting this method because of Brother Buck's relation to both schools. When he wrote the book he had passed out of the school of Theosophy, and had become a student in the Great School. He was in position to speak of both with authority, and free from bias or prejudice. But the fact that he wrote an entire volume on the subject, will also suggest the futility of any attempt I might make to cover the theme through the medium of this *Question Box*. The theme is vitally interesting, and the book well worth reading—if it can be secured.

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### THE VANITY OF MAN

A Youth and a Sage, arm in arm,  
Strolled along a path,  
Close down by a rippling stream;

Spring was in the air. Birds sang, and flowers  
Turned their faces to the sun.  
Here and there darted tiny animals  
Working busily,  
Or joyously at play.  
Both man and boy sensed in all this,  
The wonder and the mystery  
Of Nature's continual rebirth.  
Quoth the Youth with head uplifted,  
"Master, is it not a pleasing thought,  
"To feel and know that we as men  
"Represent the highest  
"And the best in Nature?  
"And that all these smaller creatures  
"Are but created for our use?"  
"And who", replied the Sage,  
"Hath said it thus?"  
"Why, men of Science, father, as you know."  
The old man slowly smiled,  
As he lightly trod the path,  
Stepping with great care  
That not an insect  
Should he crush beneath his feet.  
"And who, my son, are these men of Science,  
"But creatures like ourselves?"  
"Even so, my father, only much more learned they.  
"Have they not invented great glasses  
"Through which they see small insects  
"Magnified to many times their size?"  
" 'Tis true, my son.  
"But hast thou forgot the fly,  
"Created with a magnifying, multiplying eye,  
"That needs no aid of glass?"  
"Yes, father," quoth the Youth.  
"But think of all the wonders of mechanics  
"Wrought by man, to aid in lifting weighty things,  
"So infinitely greater than himself."  
"Hast thou then forgot the Ant,

"That in his own development  
"Can lift of substances, and carry many times his weight  
"Without the aid of mechanical devices?"  
"Ah, but what think you, father,  
"Of our means of transportation,  
"More miles than a thousand daily run, by cars on rails?"  
"True, son, but here observe the flea.  
"Were he the size of man,  
"Could he then make the distance in one jump,  
"Without the aid of steam or rails."  
The Youth's face sobered, as he thought upon this fact,  
Then quickly brightened  
As he gave utterance to another happy thought.  
"But think, father, of the flooding waters  
"Controlled and held in check  
"By wondrous dams—man-made."  
"My son, all this hath long been known  
"And used successfully,  
"By our busy beaver friends.  
"Didst thou forget?"  
"But, father, you must know and confess  
"That we are the only reasoning, thinking creatures  
"On God's earth."  
The old man, still smiling patiently, then said,  
"My son, who but man,  
"Hath sung of his superiority?  
"Who but man, hath proclaimed himself a God?  
"Doth man speak and understand  
"The language of the Ant,  
"Or the beaver, or yet that of the bee?  
"Where is the intellect so great  
"That he can know with certainty  
"That all these creatures reason not?  
"Who is there yet, my son,  
"Who knows why man still lacks  
"The power and facility in personal development  
"Of the beaver, ant or flea?  
"I would pay you well, my son,



"Were you to bend your head  
 | "And gaze beneath your feet.  
 "You have trodden on the dwelling of an ant.  
 "Watch him well.  
 "Does he stop to lament the fact  
 "Of all his labor wasted?  
 "Does he give up the struggle  
 "And call his life a failure?  
 "Nay, my son, he tarries not, but begins again,  
 "Working swiftly to repair the damage thou hast done;  
 "Thou, in thy contemplation of thy wondrous superiority;  
 "Thou, with eyes unseeing and head held high,  
 "Oblivious of all the wonders  
 "Spreading beneath thy feet.  
 "Careless thou, of the lesser creatures,  
 "Destroying as thou goest,  
 "Satisfied with self and self's achievements.  
 "The ant does work constructive,  
 "As also does the beaver,  
 "While thou destroyest without thought,  
 "All that they hold most dear.  
 "Of what use is intellect, my son,  
 "Unless seeing, feeling, thinking?  
 "Thou canst learn much from the lesser children,  
 "Didst thou but observe.  
 "Watch close each bird that flies the air,  
 "How he works, his daily food to find;  
 "Nor waits he on another of his kind  
 "To do his work and bring him food.  
 "Canst thou say as much of our human kind?  
 "Full many parasites have we,  
 "Laboring not, yet fully satisfied  
 "To reap the harvest of another's thrift.  
 "Observe the patience of the ant  
 "When faced with ruin and calamity.  
 "He stops not to lament but works again with greater industry.  
 "Now—what does man under like events?  
 "He stands and wails

"With hands clasped, eyes upraised,  
"Bemoaning his unjust fate,  
"Calling on his God to do his work.  
"Sometimes even rages he and curses his Creator,  
"Vowing vengeance all the while, upon his fellow man.  
"What waste of time is this, my son.  
"The ant and bee cooperate in work.  
"Calamity to one, is ruin to them all,  
"And each one, of trouble takes his portion,  
"And shares and shares alike the labor.  
"A benefit to one, is benefit to all.  
"Now—man, my son, when trouble finds him out,  
"Is left alone to bear it as best he may.  
"His brother, seeing him thus, prepares to fly,  
"Lest he be asked to take a part  
"And help repair the difficulty.  
"To him it is not his trouble,  
"But anothers, to be passed by."  
Quoth the Youth,  
"But animals war upon each other  
"And devour each the other."  
The Philosopher ceases in his walk,  
Turning his gaze far Eastward.  
Arm outstretched he points  
To where a black cloud sweeps the distant sky.  
Sounds of cannon penetrate the air.  
Bursting shells vibrate in the distant atmosphere.  
"My son,—think you that  
"Superior to the methods employed by animals  
"In their war upon each other?  
"Thinkest thou man will ever evolve  
"To that state of perfection  
"Where war will be no more,  
"Or where man will cease to be related to the animal?"  
Quoth the Youth, as he bowed his head in shame;  
"I thank thee, father, for the lesson."

VERNA B. RICHARDSON.

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